

THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

EDITED BY JOHN R. RICE

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"Have Faith in God"

"Have faith in God, for He who reigns on high
Hath borne thy grief, and hears the suppliant's sigh;
Still to His arms, thine only refuge, fly,
Have faith in God!

"Fear not to call on Him, O soul distressed!
Thy sorrow's whisper woos thee to His breast;
He who is oftener there is oftener blest.
Have faith in God!

"Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns. Seek the Kingdom first.
Though man and Satan fright thee with their worst,
Have faith in God!

"Go, tell Him all! The sigh thy bosom heaves
Is heard in heaven. Strength and peace He gives,
Who gave Himself for thee. Our Jesus lives;
Have faith in God!"

— ANNA SHIPTON

WHERE ART THOU?

(GENESIS 3:9)

BY D. L. MOODY

(Reprinted from book, *Select Sermons*. Price 20c.)

The very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As He walks through the garden in the cool of the day, you can hear Him calling —

"Adam! Adam! Where art thou?"

It is the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying,

"My God! My God! Where art Thou?"

But God left heaven to grope through the dark world for the rebel who had fallen — not to hurl him from the face of the earth, but to plan for him an escape from the misery of his sin. And He finds him — where? Hiding from his Creator among the bushes of the garden.

The moment a man is out of communion with God, even the professed child of God, he wants to hide away from Him. When God left Adam in the garden, he was in communion with his Creator, and God talked with him; but now he has fallen, he has no desire to see his Creator; he has lost communion with his God. He cannot bear to see Him, even to think of Him, and he runs to hide from God. But to his hiding-place his Maker follows him. "Where art thou, Adam? Where art thou?"

Six thousand years have passed away, and this text has come rolling down the ages. I doubt whether there has been one of Adam's sons who has not heard it at some period or other of his life — sometimes in the midnight hour stealing over him — "Where am I? Who am I? Where am I going? and what is going to be the end of this?" I think it is well for a man to pause and ask himself those questions. I would have you ask it, little boy; and you, little girl; and you, old man with locks turning gray, and eyes growing dim, and natural force abating — you who will soon be in another world. I do not ask you where you are in the sight of your neighbors; I do not ask you where you are in the sight of your friends; I do not ask you where you are in the sight of the community in which you live. It is of very little account where we are in the sight of one another, it is of very little

account what men think of us; but it is of vast importance what God thinks of us.

It is of vast importance to know where men are in the sight of God; and that is the question now. Am I in communion with my Creator, or out of communion? If I am out of communion, there is no peace, no joy, no happiness. No man on the face of the earth who is out of communion with his Creator ever knows what peace, and joy, and happiness, and true comfort are. He is a foreigner to it. But when we are in communion with God, there is light all around our path. So ask yourself this question. Do not think I am addressing your neighbor, but remember I am trying to speak to you, as if you were alone. It was the first question put to man after his fall, and it was a very small audience God had — Adam and his wife. But God was the preacher; and although they tried to hide, the words came home to them. Let them come home to you now. You may think your life is hid, that God does not know anything about you; but He knows our lives a great deal better than we do, and His eye has been upon us from our earliest childhood until now.

"Where art thou?" I should like to divide my audience into three classes — the professed Christians, the Backsliders, and the Ungodly.

I

First, I would like to ask the professors this question — or rather let God ask it — Where art thou? What is your position in the church and among your circle of acquaintances? Do your friends know you to be out-and-out on the Lord's side? You may have been a professing Christian for twenty years, perhaps thirty, perhaps forty years.

Well, where are you tonight? Are you making progress toward heaven? And can you give a reason for the hope that is within you? Suppose I were to ask those here who are really Christians to rise, would you be ashamed to stand up? Suppose I should ask every professed child of God here: "If you should be cut down by the hand of death, have you a good reason to believe you would be saved?" Would you be willing to stand up before God and man, and say that you have a good reason to believe you have passed from death unto life? Or would you be ashamed? Let your mind run back over the past years: would it be consistent for you to say, "I am a Christian"; and would your life

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Chapter VI: Lodges Are a Swindle

BY JOHN R. RICE

(Fifth article on "Lodges In the Light of the Bible.")

Another good reason for Christian people to avoid the lodges is that there is a certain insincerity and dishonesty about the lodges that a child of God ought not to take part in. Lodges, in many respects, are a swindle.

First of all, the claim of the lodges to secrecy is dishonest and untrue. Men pay great sums of money for degrees in the lodges, acting on the claim of the lodges that these degrees have secret "work," wonderful verbal lessons that have never been put in writing, and that would not be available any other way.

But that claim is utterly false. Literally dozens of Masons, from Richard Carlisle on down, have renounced Masonry and then put in print the secret signs and grips and oaths and degrees and symbolism of Masonry. Before me are advertisements from one publisher, giving some fifteen or twenty books by Masons and for Masons, giving the secret work of the lodges. Masons themselves, high up and leading Masons, use these books to refer to and to check the memory work by. Also the same publisher advertises, "The Complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degree" of Odd-Fellowship. It was written by a Past Grand Patriarch of the lodge. Here advertised also is the revised and amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F." with Unwritten (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges and Installation of Officers of Rebekah Lodges." Here also are advertised other secret society rituals, Knights of Pythias, Modern Woodmen, Red Men, Knights of the Maccabees, and others.

Besides, Charles G. Finney, the great evangelist, has a great book exposing "The Character Claims and Practical Workings of Masonry." It is sold by the National Christian Association, 850 Madison Street, Chicago, Illinois. The same publishers have a great list of literature on the lodges, prepared by Christian men, and well authenticated.

Here in my hand is a Masonic Monitor, "King Solomon and His Followers," called "a valuable aid to the memory, strictly in accordance with the latest authors," published by the Allen Publishing Company, John and Dutch Streets, New York. This Monitor, used by Masons themselves, is mostly written in a very easy code so that an intelligent man with just a little study can make out practically every word of it.

I say that the claim of the lodges to give secret and wonderful lessons not available in any other way is false and in this the lodges are a swindle. Not only are the lessons ordinary, but they are not secrets to those who can read and will seek the truth.

Some of the lodges, particularly the Masonic lodge, lay claim to a very great age. Some Masons claim that Masonry is of divine origin. Some say that Noah and Enoch passed on secrets to Masonry, and it is generally claimed that King Solomon himself organized a Masonic lodge. It is said that Zechariah was a Mason. The lodges are "erected to God and dedicated to the Holy Saints Johns," referring to John the Bap-

tist and John the apostle, both of whom, it is claimed, were patrons of Masonry. In the *Masonic Burial Service*, adopted by the Grand Lodge of Texas in 1921, is this statement, "This white apron (or lambskin) is the emblem of innocence and the badge of a Mason; more ancient than the golden fleece or Roman eagle; more honorable than star and garter, when worthily worn." Note that this "badge of a Mason" claims to be "more ancient than the golden fleece or Roman eagle."

Now all this is a wicked falsehood, a lie concocted to deceive the simple and ignorant. In this matter Masonry is such a hoax, such a dishonest swindle, that Christian men ought to be ashamed to be connected with it. As the great John Quincy Adams said about Masonry:

"If the candidate has been educated to a sincere and heartfelt reverence for religion and the Bible, and if he exercises his reason, he knows that all the tales of Jachin and Boaz, of Solomon's Temple, of Hiram Abiff, and Jubela, Jubelo and Jubulum, are impostures — poisons poured into the perennial fountain of truth — traditions exactly resembling those reprobated by Jesus Christ, as making the Word of God of none effect" (quoted from *Masonic Oaths Null and Void*, by Edmond Ronayne, page 135).

Edmond Ronayne, who was Past Master of Keystone Lodge Number 639 in Chicago, says about the frauds of Masonry:

"Then it is seriously asserted that Hiram Abiff was slain at high twelve near the east gate of the Temple, by one Jubulum, when the real facts are that Hiram was not slain at all, and that the Temple of Solomon had no 'East gate' to it. And in connection with this pretended murder we are also further assured that the three assailants of Hiram — Jubela, Jubelo and Jubulum — were workmen from Tyre, whose names had three Latin terminations sixteen centuries at least before the Latin language was ever known.

"Again it is related of Hiram that he was slain at high twelve and concealed in the rubbish of the Temple, while the truth is that there was no rubbish whatever around the Temple, and he could not have been murdered and concealed as related, without the ruffians being at once detected.

"Again, it is asserted of Hiram Abiff, that he cut a white stone, and polished and engraved upon it eight Roman letters — H, T, W, S, S, T, K, S — the initials of Hiram, Tyre, Widow's Son, Sent to King Solomon — at least fifteen hundred years before the Roman letters were known in the world." (*Masonic Oaths Null and Void*, page 138-139).

All this talk about the ancient origin of Masonry is false. Masons themselves have kept a careful record of the origins of Masonry. By consulting a standard Encyclopedia, the reader may learn accurately about the origin of Masonry.

Rev. James Putt, Th.M., pastor of the Fourth Christian Reformed Church in Chicago, in his pamphlet on *Masonry*, says:

"The full name of the Masonic Order is 'Ancient and Accepted Freemasonry.' This leaves the impression that it dates back many centuries. According to the *Encyclopedia*

Britannica, it had its inception not earlier than 1717 A.D. The degrees of the Scottish Rite were set in order in 1762. In 1786 there were some changes and regulations made. There are some degrees in Masonry today that are supposed to be a continuation of orders that existed already during the times of the Crusades, as for example, the Knights Templars. But these orders were not introduced into Masonry until the beginning of the eighteenth century.

"The history of the Mystic Shrine to which all Masonic degrees lead, tells us that it was established at Mecca, Arabia, and later revived and instituted at Cairo, Egypt, with the purpose of promoting, organizing, and perfecting the Arabian and Egyptian Inquisition, in order to dispense justice and execute punishment upon criminals." (CONTINUED ON PAGE 2)

Editor Reports

Terre Haute has had the coldest weather in years, we are told, frequently running below zero, but despite such hindrances God has been blessing at Terre Haute Bible Center. Crowds are much larger since weather is somewhat warmer. Sunday afternoon a packed house heard the sermon on "Why Millions of Church Members and Lodge Members Go To Hell." There were six adults, I think, coming forward to claim Christ openly, some of whom had never made a profession, and others who were formerly professing Christians. Sunday night two men came at the invitation, and there was evidence of great conviction. Monday night the crowd was splendid, nearly filling the large auditorium, with one profession of faith in Christ. This afternoon (Tuesday) we had about 100 present, two or three professions. The services go on throughout the week, and we trust God will in mercy give a blessed revival and a large gathering of souls.

Rev. H. H. Drake is the greatly loved pastor of the Terre Haute Bible Center and of the West Terre Haute Baptist Church and of the mission on the north side of the city. He has been here sixteen years, and God has used him in a blessed way. The daily radio services have a good response. This morning we had the 1,273rd broadcast, which I think is a remarkable record.

The fellowship with this man of God has been sweet. He is a strong preacher, an able executive, a genial and tender Christian. Mrs. Drake is his constant companion and helper. Rev. Wayne Buchanan, the fine assistant pastor, is also greatly loved.

Monday, February 4th, I go to a revival campaign in Pine Street Presbyterian Church, Hammond, Indiana, for two weeks. It will be a privilege to attend part of the sessions of the annual Founder's Week Bible Conference at Moody Bible Institute and Moody Church, Chicago, in the daytime, February 5-11. I have also been invited to speak again to students of the Institute, and look forward to seeing my brothers, Bill and Joe, both students, and others there we know and love.

Later, God willing, the editor and family may move nearer the center (CONTINUED ON PAGE 3)

Chapter VI: Lodges Are A Swindle

(CONTINUED FROM PAGE 1)

When it was brought to this country, it was placed in the hands of the Masons. This took place in the early part of the eighteenth century."

(This scholarly pamphlet of thirty-one pages, with references and bibliographies, is published by Zondervan Publishing House; price, I think, 25c; is very good.)

Again I say that the claim to antiquity made by Masonry is a false claim. High and leading Masons know that it is false. By claims of great age and sometimes of divine origin, Masonry seeks for itself an authority that it does not deserve, and by these false pretenses, it catches the unlearned. And this claim to great age is such a swindle, so dishonest, that any Christian ought to be devoutly ashamed to have a part in it.

The lodges make great claim to benevolence, but generally that claim is unfounded. The lodges, in fact, support their own homes for aged Masons and their wives, and for the orphan children of Masons, it is true. At Arlington, Texas, is an Eastern Star home and a home for aged Masons. At Fort Worth, Texas, is the Masonic Orphan Home. But do these homes receive anyone who is old and poor, or does the orphanage receive any children who are needy and left without father or mother, etc? Indeed they do not. They receive those whose way has been paid ahead of time. The lodges are simply big insurance organizations. People who enter them pay in enough for dues and fees, to guarantee that they themselves will be cared for when necessary. Masons who keep their dues paid up, and who carefully preserve their connection, will be relieved when in distress, but remember that they have paid for that privilege. The care that Masonry gives to the aged, the poor, and the orphans, is no more than insurance companies all over the world do for those who have taken out insurance policies and paid the premiums. The boasted benevolence of the lodges, I say, is a swindle.

I am thinking just now of a Scottish Rite hospital for crippled children. There, I understand, crippled children are treated whether or not their parents are Masons. Well and good. We are glad for all the benevolence that they exercise toward those in trouble. But it is my recollection that I recently got a letter, urging me to give, not as a Mason, but as a citizen, to the support of that hospital. I do not know, but I believe the work is largely supported by outsiders. I do know that generally the benevolence of the lodges is simply returning a part of the great amount paid in in dues and fees, and that generally it is a selfish benevolence, never for the general public.

Certainly the benevolence of the lodges cannot compare with that of Roman Catholics in their many orphanages and schools and homes. I am not a Catholic, but I respect a sincere love for the poor and the destitute.

How different is the benevolence of the lodges from that commanded in the Bible.

Listen to what Jesus said:

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed;

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for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

Let us compliment lodge men when they take care of their own widows and orphans and aged. Let us be glad about all the moral precepts which are sometimes taught in the lodges. Let us admit that many splendid men and women are in the lodges, and many of them church people and preachers. But the "benevolence" of the lodges is not benevolence at all. In general it is simply a counterpart of the protection of commercial insurance companies. They take care of their own who have paid to be taken care of and they are certainly not in the class with the churches, and their spirit and works are not those of the Christian religion. (I speak of the lodges themselves, and not of individuals.) The boasted benevolence of the lodges is simply not benevolence, but paying back a part of what is paid in in dues and fees.

Sometimes lodge members have said that the lodges are the handmaidens of the church. But that is untrue, just as the claims of secret and unpublished knowledge, the claims to a great age, the claims to divine origins, the claims that ancient prophets were patrons of the lodges, are all untrue. And the falsity of those claims is such that Christians should be ashamed to take part in the swindle that is put over upon the ignorant when people are led into lodge membership. Lodges live by dishonest claims and are a swindle.

CHAPTER VII. LODGE OATHS NOT BINDING ON CHRISTIANS: SHOULD BE RENOUNCED AND BROKEN

When initiated into the Entered Apprentice degree, I was induced to swear, that "I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time or shall at any future period be communicated to me as such..." Yet in this series of articles, I have solemnly, and in the name of Christ, renounced that oath, and here I do not hall, and I do not conceal the so-called secret arts and points of Masonry, but am rather helping to reveal them as a Christian duty, laid upon me by my God and by the Scriptures and my conscience.

Ought a Christian who has been led into the lodges, or one who was in a lodge and later converted, count those oaths binding upon him? Ought he to abide by them? What ought a Christian to do if he has taken lodge oaths which he comes to know are unchristian and wicked and contrary to the Bible? That is an honest question, and I will answer it earnestly and honestly, in the fear of God, and calling upon Him to help me do right about it.

It is my firm conviction, as it is the conviction of thousands of other earnest Christians, that a child of God who has been guilty of taking lodge oaths ought to renounce them and break them. I believe I can show you from the

(CONTINUED ON PAGE 4)

"... I want to express my deepest appreciation for the good I have gotten from *The Sword of the Lord*. It would be impossible to put into words how much good that paper has done me. I would have to make a big confession if I confessed to all the material from its pages that I have used in preaching which in turn was a blessing to the hearers."

Rev. R. S.
Grant, Kentucky.

"I have a dear friend who often lends me Christian literature to read, and last time among this material were several issues of *The Sword of the Lord*. I can hardly find words to describe my joy as I read these little papers with their living, powerful messages of Scripture truth. I have read many fine Christian papers, but not one I could love as much as *The Sword of the Lord*."

Mrs. L. J. S.
Clintonville, Wis.

Where Art Thou?

(CONTINUED FROM PAGE 1)

correspond with your profession? It is not what we say so much as how we live. Actions speak louder than words. Do your shopmates know you are a Christian? Does your family know? Do they know you to be out-and-out on the Lord's side?

Let every professed Christian ask, where am I in the sight of God? Is my heart loyal to the King of heaven? Is my life here as it should be in the community I live in? Am I a light in this dark world? Christ says, "Ye are my witnesses." Christ was the Light of the world, and the world would not have the true Light. The world rose up and put out the Light, and now Christ says, "I leave you down here to testify of me. I leave you down here as my witnesses." That is what the apostle meant when he said that Christians are to be living epistles, known and read of all men. Am I then standing up for Jesus as I should in this dark world? If a man is for God let him say so. If a man is for God, let him come out and be on God's side; and if he is for the world, let him be in the world. This serving God and the world at the same time — this being on both sides at the same time — is the curse of Christianity today. It retards its progress more than any other thing. "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

I have heard of a great many people who think that if they are united to the church, and have made one profession, that will do for all the rest of their days. But there is a cross for every one of us daily. Oh, child of God, where are you? If God should appear to you tonight in your bedroom and put the question, what would be your answer? Could you say, "Lord, I am serving Thee with my whole heart and strength; I am improving my talents and preparing for the kingdom to come?"

When I was in England in 1867 there was a merchant who came over from Dublin, and was talking with a business man in London; and as I happened to look in, he introduced me to the man from Dublin. Alluding to me, the latter said to the former:

"Is this young man all O O?"

Said the London man, "What do you mean by O O?"

"Is he Out-and-Out for Christ?"

I tell you it burned down into my soul. It means a good deal to be O O for Christ; but that is what all Christians ought to be, and their influence would be felt on the world very soon if men who are on the Lord's side would come out and take their stand, and lift up their voices in season and out of season.

As I have said, there are a great many in the church who make one profession, and that is about all you hear of them. When they come to die you have to go and hunt up some musty old church records, to know whether they were Christians or not. God won't do that. I have an idea that when Daniel died, all the men in Babylon knew whom he served. There was no need for them to hunt up old books. His life told his story. What we want is men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for Him, is willing to work for Him, and (if need be) willing to die for Him, then Christianity will advance, and we shall see the work of the Lord prosper.

There is one thing which I fear more than anything else, and that is the dead, cold formalism of the Church of God. Talk about *isms*! Put them all together, and I do not fear them so much as dead, cold, formalism. Talk about *false isms*! There is none so dangerous as this dead, cold formalism, which has come right into the heart of the Church. There are so many of us sleeping and slumbering while souls all around are perishing. I believe honestly that we professed Christians are all half-asleep. Some of us are beginning to rub our eyes and to get them half-opened, but as a whole we are asleep.

Some time ago a little story that made a great impression upon me as a father, went the round of the secular press. A father took his little child out into the field one

Sabbath, and, it being a hot day, he lay down under a beautiful, shady tree. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying, "Pretty! pretty!" At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke, his first thought was, "Where is my child?" He looked all around, but he could not see him. He shouted at the top of his voice, but all he heard was the echo of his own voice. Running to a little hill, he looked around and shouted again. No response! Then going to a precipice at some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his child. While he was sleeping his child had wandered over the precipice.

I thought as I read that, what a picture of the church of God! How many fathers and mothers, how many Christian men, are now sleeping while their children wander over the terrible precipice right into the bottomless pit of hell! Father, where is your boy tonight? It may be in some saloon; it may be reeling through the streets; it may be pressing onwards to a drunkard's grave. Mother, where is your son? Is he spending his evenings drinking away his soul — everything that is dear and sacred to him? Do you know where your boy is? Father, you have been a professed Christian for forty years; where are your children tonight? Have you lived so godly and so Christ-like a life that you can say, Follow me as I have followed Christ. Are your children walking in wisdom? are they on their way to glory? have they been gathered into the fold of Christ? Are their names written in the Lamb's Book of Life? How many fathers and mothers today would be able to answer yes? Did you ever stop to think that you are to blame, that you have not been faithful to your children? Depend upon it, as long as the church is living so much like the world, we cannot expect our children to be brought into the fold.

Come, O Lord, and wake up every mother, and may every one of us who are parents feel the worth of the souls of the children that God has given us! May they never bring our gray hairs with sorrow to the grave, but may they become a blessing to the church and to the world!

Not long ago the only daughter of a wealthy friend of mine sickened and died. The father and mother stood by her dying bed. He had spent all his time in accumulating wealth for her. She had been introduced into gay and fashionable society; but she had been taught nothing of Christ. As she came to the brink of the river of death, she said, "Won't you help me? It is very dark, and the stream is bitterly cold." They wrung their hands in grief, but could do nothing for her; and the poor girl died in darkness and despair. What was their wealth to them then? And yet, mothers and fathers are doing the very same thing today, by ignoring the work God has given you to do. I beseech you, each one of you, begin to labor now for the souls of your children!

Some time ago a young man lay dying, and his mother thought he was a Christian. One day, passing the door of his room, she heard him say, "Lost! lost! lost!" The mother ran into the room and cried, "My boy, is it possible you have lost your hope in Christ, now you are dying?"

"No, mother, it is not that. I have a hope beyond the grave, but I have lost my life. I have lived twenty-four years, and have done nothing for the Son of God, and now I am dying. My life has been spent for myself. I have lived for this world, and now, while I am dying, I have given myself to Christ; but my life is lost."

Would it not be said of many of us, if we should be cut down, that our lives have been almost a failure — perhaps entirely a failure as far as leading any one else to Christ is concerned? Young lady! are you working for the Son of God? Are you trying to win some soul to Christ? Have you tried to get some friend or companion to have her name written

in the Book of Life? Or would you say, "Lost! lost! Long years have rolled away since I became a child of God, and I have never had the privilege of leading one soul to Christ"? If there is one professed child of God who has never had the joy of leading even one soul into the kingdom of God, oh! let him begin at once. There is no greater privilege on earth.

Oh, may God wake up the Church! Let us trim our lights, and go forth and work for the kingdom of His Son.

II

Now, secondly, let me talk a little while to those who have gone back into the world — to backsliders.

It may be you went to some great city a few years ago a professed Christian. You were a member of a church once, and a teacher in the Sabbath school, perhaps; but when you went among strangers you thought you would just wait a little — perhaps take a class by and by. So you gave up teaching in the Sunday school; you gave up all work for Christ. Then in your new church you did not receive the attention or the warm welcome that you expected, and you got into the habit of staying away. You have gone so far now that you are found in the theater, perhaps, and the companion of blasphemers and drunkards.

Perhaps I am speaking now to some one who has been away from his Father's house for many years. Come, now, backslider, tell me — are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those husks that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterwards. Do you think the prodigal son was satisfied in that foreign country. Ask the prodigals of today if they are truly happy. You know they are not. "There is no peace, saith my God, to the wicked." There is no joy for man in rebellion against his Creator. Supposing he has tasted the heavenly gift, has been in communion with God, has had sweet fellowship with the King of heaven and pleasant hours of service for the Master, but has backslidden, is it possible that he can be happy? If he is, it is good evidence he was never really converted. If a man has been born again, and has received the heavenly nature, this world can never satisfy the cravings of his nature.

Oh, backslider, I pity you! But I want to tell you that the Lord Jesus pities you a good deal more than any one else can. He knows how bitter your life is. He knows how dark your life is. He wants you to come home. Oh, backslider, come home now! I have a loving message from your Father. He wants you, and calls you back. "Come home, oh, wanderer: return from the dark mountains of sin." Return and your Father will give you a warm welcome.

I know that the devil has told you that God won't have anything to do with you, because you have wandered away. If that were true, there would be very few men in heaven. David backslid. Abraham and Jacob turned away from God. I do not believe there is a saint in heaven but at some time of his life with his heart he backslid from God. Perhaps not in his outward life, but in his heart. The prodigal's heart got into the far country before his body got there.

Backslider! Come home. Your Father does not want you to stay away. Think you the prodigal's father was not anxious for him to come home all those long years he was away? Every year the father was looking and longing for him to return. So God wants you to come home. I do not care how far you have wandered away; the great Shepherd will receive you back into the fold now. Did you ever hear of a backslider coming home and God not willing to receive him? I have heard of earthly fathers and mothers not being willing to receive back their sons; but I defy any man to say he ever knew a really honest backslider who wanted to get home, but that God was willing to take him in.

A number of years ago, before any railway came into Chicago, they used to bring in the grain from the western prairies in

(CONTINUED ON PAGE 3)

Where Art Thou?

(CONTINUED FROM PAGE 2)

wagons for hundreds of miles, so as to have it shipped off by the lakes. There was a father who had a large farm out there, and who used to preach the gospel as well as attend to his farm. One day, when church business engaged him, he sent his son to Chicago with grain. He waited and waited for his boy to return, but he did not come home. At last he could wait no longer, so he saddled his horse and rode to the place where his son had sold the grain. He found that he had been there and got the money for the grain. Then he began to fear that his boy had been murdered and robbed. At last, with the aid of a detective, he tracked him to a gambling den, where he found that he had gambled away the whole of his money. In hopes of winning it back again, he had then sold the team and lost that money too. He had fallen among thieves, and, like the man who was going to Jericho, they stripped him, and then cared no more about him. What could he do? He was ashamed to go home and meet his father, and he fled. The father knew what it all meant. He knew that the boy thought he would be very angry with him. He was grieved to think that his boy should have such feelings toward him. That is just exactly like the sinner. He thinks because he has sinned, God will have nothing to do with him. But what did that father do? Did he say, "Let the boy go"? No, he went after him. He arranged his business and started after the boy. He went from town to town, from city to city. He would get the ministers to let him preach, and at the close he would tell his story. "I have got a boy who is a wanderer on the face of the earth somewhere." He would describe his boy and say, "If you ever hear of him or see him, will you not write to me?" At last he found that he had gone to California, thousands of miles away. Did that father even then say, "Let him go"? No. Off he went to the Pacific coast, seeking his boy. He went to San Francisco, and advertised in the newspapers that he would preach at such a church on such a day. When he had preached he told his story, in the hope that the boy might have seen the advertisement and come to the church. When he had done, away under the gallery there was a young man who waited until the audience had gone out; then he came towards the pulpit. The father looked, and saw it was his son, and he ran to him, and pressed him to his bosom. The boy wanted to confess what he had done, but not a word would the father hear. He forgave him freely, and took him to his home once more.

Oh, prodigal, you may be wandering on the dark mountains of sin, but God wants you to come home! The devil has been telling lies about God; you think He will not receive you back. I tell you, He will welcome you this minute if you will come. Say, "I will arise and go to my Father." May God incline you to take this step! There is not one whom Jesus has not sought far longer than that father. There has not been a day since you left Him but He has followed you. I do not care what the past has been, or how black your life, He will receive you back. Arise then, O backslider, and come home once more to your Father's house.

Not long ago, in Edinburgh, a lady who was an earnest Christian worker, found a young woman whose feet had taken hold of hell, and who was pressing onward to a harlot's grave. The lady begged her to go back to her

home, but she said no, her parents would never receive her. This Christian woman knew what a mother's heart was, so she sat down and wrote a letter to the girl's mother, telling her how she had met her daughter, who was sorry, and wanted to return. The next post brought an answer back, and on the envelope was written, "Immediate — Immediate!" That showed a mother's heart. They opened the letter. Yes, she was forgiven; they wanted her back, and they sent money for her to come immediately!

Sinner, that is the proclamation, "Come immediately." That is what the great and loving God is saying to every wandering sinner — immediately. Yes, backslider, come home now. He will give you a warm welcome, and there will be joy in heaven over your return. Come now, for everything is ready.

III

Now let me speak to the third class: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Sinner, what is to become of you? How shall you escape? "Where art thou?" Is it true that you are living without God and without hope in the world? Did you ever stop to think what would become of your soul if you should be taken away by a sudden stroke of illness — where you would stand in eternity? I read that the sinner is without God, without hope, and without excuse. If you are not saved, what excuse will you have to give? You cannot say that it is God's fault. He is only too anxious to save you. I want to tell you that you can be saved if you will. If you really want to pass from death to life, if you want to become an heir of eternal life, if you want to become a child of God, make up your mind that you will seek the kingdom of God now. I tell you upon the authority of His Word, that if you seek the kingdom of God you will find it. No man ever sought Christ with a sincere heart who did not find Him. I never knew a man make up his mind to have the question settled, but it was settled soon.

I am speaking to many who are in the prime of life, and I ask you, if you are not Christians, just to pause a few minutes and ask yourselves where you are. Let us look back on the hill that we have been climbing. What do we see? Yonder is the cradle. It is not far away. How short life is! It all seems but as yesterday.

Look along up the hill, and yonder is a tombstone; it marks the resting-place of a loved mother. When that mother died, did you not promise God that you would serve Him? Did you not say that your mother's God should become your God? And did you not take her hand in the stillness of the dying hour, and say, "Yes, mother, I will meet you in heaven"? And have you kept that promise? Are you trying to keep it? Ten years have rolled away, fifteen years — but are you any nearer God? Did the promise work any improvement in you? No, your heart is getting harder; the night is getting darker; by and by death will be throwing its shadows round you. My friend, where art thou?

Look again. A little further up the hill is another tombstone. It marks the resting-place of a little child. It may have been a lovely little girl; or it may have been a boy; and when that child was taken away from you, did you not promise God, and did you not promise the child that you would meet it in heaven? Is the promise kept? Think! Are you still fighting against God? Are you still hardening your heart? Sermons that would have moved you five

years ago — do they touch you now?

Once more look down the hill. Yonder there is a grave. You cannot tell how many days, or weeks, or years it is away. You are hastening towards that grave. Even should you live the life allotted to man, many are near the end; you are getting very feeble, and your locks are turning gray. It may be the coffin is already made that your body shall be laid in; it may be that the shroud is already waiting. My friends, is it not the height of madness to put off salvation so long? Why put off the question another day? Why say to the Lord Jesus once again, "Go Thy way for this time: when I have a convenient season, I will call for Thee"? Why not let Him come in now? Why not open your heart, and say, "King of glory, come in"?

Will there be a better opportunity? Did you not promise ten, fifteen, twenty, thirty years ago, that you would serve God? Perhaps you said you would do it when you got married and settled down; or when you were your own master. Have you attended to it?

You know there are

THREE STEPS TO THE LOST WORLD

Let me give you their names.

The first is — *neglect*. All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say, "What have I done?" Why, if you merely neglect salvation, you will be lost.

I am on a swift river, and lying in the bottom of my little boat. Down yonder, ten miles below, is the great cataract. Every one that goes over it perishes. I need not row the boat down. I have only to pull in the oars, and fold my arms, and *neglect*.

So all that a man has to do is to fold his arms in the current of life, and he will drift onward and be lost.

The second step is — *refusal*. If I met you and pressed this question on you, you would say, "Not now, Mr. Moody, not now." If I repeated, "I want you to press in to the kingdom of God," you would politely refuse: "I will not become a Christian now, thank you. I know I ought, but I will not now."

Then the last step is to *despise* salvation. Some have already got on the lowest round of the ladder. You despise Christ, you hate Christ, you hate Christianity, you hate the best people on earth and the best friends you have got; and if I were to offer you the Bible, you would tear it up and put your foot upon it. Oh, despisers! You will soon be in another world. Make haste and repent and turn to God.

Now, on which step are you, my friend; neglecting or refusing, or despising? Bear in mind that a great many are taken off from the first step: they die in neglect. And a great many are taken away refusing. And a great many are on the last step, despising salvation. A few years ago they neglected, then they began to refuse, and now they despise Christianity and Christ. They hate the sound of the church bell; they hate the Bible and the Christian; they curse the very ground we walk on. But one more step and they are gone. Oh, ye despisers, I set before you life and death; which will you choose? When Pilate had Christ on his hands, he said, "What shall I do with Him?" and the multitude cried out, "Away with Him! Crucify Him!" Young men, is that your language now? Do you say, "Away with this gospel! Away with Christianity! Away with your prayers, your sermons, your gospel sounds! I do not want Christ"? Or will you be wise and say, "Lord Jesus, I want Thee, I need Thee, I will have Thee?"

Oh, may God bring you to this decision!

(The booklet *Select Sermons* is printed by Moody Colportage Association, Chicago.)

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SHALL WE LET LIQUOR ALONE?

BY REV. SAM MORRIS

The Voice of Temperance

People frequently say, "Let the booze business alone and it will hang itself." There is only one thing wrong with that statement — it just isn't so. It will work no better for the traffic than it does for an individual. For every individual that disgusted himself with drink and quit, there have been ten thousand that wrecked their homes, wasted their lives and went to a drunkard's grave. Don't expect more of a traffic than comes of its products. The way to recover drunkards is to oppose their drinking, and the way to eliminate the traffic is to oppose its operation. What evil or sin ever destroyed itself? Leprosy left to itself spreads until it destroys its victim; cancer eats away until there is nothing left to eat; weeds multiply until they destroy the crop and take the farm; parasites unopposed will destroy the whole coop of poultry.

The gambling business has never hanged itself. The white slave business has never destroyed itself. The dope business has never destroyed itself. The tobacco industry has never destroyed itself. Political corruption has never destroyed itself. And the liquor traffic will never destroy itself.

But even if it would, it can be destroyed a lot quicker if good people will oppose it. The person who advocates a "hands off" policy and waits for it to hang itself is nothing but a spineless coward that hasn't the intestinal fortitude to do what he knows he ought to do, and he advocates that policy as an excuse for his own cowardice.

Most of the demon-possessed people Jesus met cried, "Let us alone," and that has been the cry of the devil's crowd ever since. But Jesus didn't let them alone, and we as His followers should not let the demon-possessed liquor traffic alone.

SAM MORRIS

The Voice of Temperance
Del Rio, Texas.

"I do thank God for *The Sword of the Lord*. How many blessings I have received from reading it and how much closer I have been drawn to God by your messages. May God bless you in all you do for Him is my daily prayer."

Arligh Winter
Chester, Minn.

Editor Reports

(CONTINUED FROM PAGE 1)

ter of the fields to which God is calling me. Of course *The Sword of the Lord* will continue its blessed work.

The Galilean Baptist Church at Dallas, has called Dr. Robert J. Wells as pastor. He will be with the church, God willing, to preach and counsel and, we trust, to find the will of God about whether to accept the call. May God lead. It would be a great blessing if God gives the church this useful and gifted and successful pastor. Meantime, the editor is pastor till another pastor is secured, and will be back to help as needed, God willing, the week of February 19-25, and will preach in Dallas February 25 unless Brother Wells can be on the field by that time.

Revival engagements are lining up for the year. Readers are asked to pray for special wisdom in going only where God leads, and for a special anointing this year to win hundreds or even thousands of souls. Only God can give revivals. But He can and is willing to do it, if we are wholly given to His will and claim His promises, I know.

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Chapter VI: Lodges Are A Swindle

(CONTINUED FROM PAGE 2)

Bible and from reason that God Himself requires you to renounce those wicked oaths, and that you cannot keep them and please God.

Note the following reasons why a Christian should renounce his lodge oaths and count them null and void.

(1) Lodge oaths are exacted of men who have never been given a chance to know what they are ahead of time. The oaths are given, at least in most cases, and perhaps in all cases, a line at a time, and the candidate is never given a chance to meditate ahead of time. Had I known ahead of time the bloodthirsty oath required of me, I would never have entered a Masonic lodge to take the Entered Apprentice work. Multiplied thousands would not. Such a blind contract, into which one is compelled to enter without an understanding of the terms of the contract, would

not be binding in any court of law, and is utterly unfair.

(2) Second, the oath is extorted on false pretenses. The candidate is solemnly assured that it will not conflict with his duty to his family, his country or his God, and that is not true. Literally tens of thousands of Christian men have found that the lodge oaths require them to neglect their families and keep secrets from their wives. Lodge oaths require candidates to bind themselves to conceal the crimes of fellow lodge members, usually excepting murder and treason, sometimes excepting not even that. Lodge oaths would thwart justice and violate a man's duty, then, to his country. And since Jesus Christ and the Bible expressly commanded, "Swear not at all" (Matt. 5:34) and the inspired apostle James commanded, "Above all things, my brethren, swear not" (James 5:12), and the inspired apostle Paul commanded, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), then the lodge oath is a flagrant violation of any Christian's duty to God. I say any such oath, which is given under false pretenses, is not binding. No court in the land would regard it as binding. Any such a contract would not be recognized as binding between two men, by honorable men anywhere.

The oath is given under false pretenses in that the candidate is promised he will be given some great secrets not written down and not to be obtained otherwise. That promise is false, because again and again the material has been printed and circulated by tens of thousands of copies, and intelligent reading, inquiring men and women can buy it and read it. To pretend that there are great mysteries and secret lessons in the lodges, and on that pretense require blood-curdling oaths, is so dishonest that neither God nor government nor fair-minded men can hold a man to such an oath, so falsely obtained.

(3) Lodge oaths ought to be renounced and broken because it is impossible for a good man and a faithful Christian to keep these oaths. Consider what the oaths require:

(a) The candidate taking the oath is sworn to endorse the death penalty for himself, and in some cases, sworn to exact it of others. No good man, no faithful Christian man can honestly keep an oath that binds him to murder or endorses murder.

(b) Some of the oaths certainly require the one who takes them to persecute and slander and harm those who may be called "traitors" to the lodge, to follow them as long as they live, count them as vagabonds, and hurt their good name. No really good man, no faithful Christian can live up to such an oath.

(c) The oaths require men to lie. For instance, one who swears "always to hail, ever to conceal and

never to reveal," binds himself to deceive. Can he "always hail" that which he learns is evil? Not honestly. Suppose that an earnest Christian does not intentionally reveal any of the so-called secrets of the lodges. But can he always honestly conceal them? Again and again I have known of cases where lodge members were asked the plain question whether or not certain oaths were parts of the lodge obligations. Wives ask their husbands if it is true that in the lodges they are not to pray in the name of Christ, and if it is true that unconverted Jews are received on an equality with Christians, and if it is true that large amounts are spent for fees, etc. Men who are sworn to conceal such matters, then, must deceive. They must conceal the truth. They are sworn not to act nor talk as if the truth were true. For that reason, some lodge members will denounce this series of articles as lies and falsehoods. They are sworn to do so. They are sworn to conceal the truth. Can a good man, a faithful Christian, always conceal the truth, when sometimes he must speak?

(d) The lodge oaths obligate lodge members to protect lodge criminals, to keep their secrets, to aid them in any business they have, to answer their cry of distress. To keep lodge oaths, one must sometimes be a poor citizen. Good men, really faithful Christian men, cannot keep such an oath.

(e) Lodge oaths bind lodge members to prefer lodge members to their brethren in Christ in the churches, to promote lodge members in business and in politics and even to remember them in prayer, more than they obligate themselves to do for Christians, not members of the lodges. Can really faithful Christians keep such oaths, preferring unconverted men, Christ-rejecting men, to their brethren in Christ? Certainly they cannot do that and please God.

I say that Christians ought to renounce and forsake their lodge oaths because good men, really faithful Christian men cannot keep such oaths! It would be a sin to keep such oaths. It would be a righteous duty to break the oaths and renounce them.

(4) God's Word plainly requires a Christian to break a bad and sinful oath. The teaching of the Scripture is that if one swears to do either good or evil, but it is hid from him what he swears, then when he knows of it, he should count himself guilty and confess it as a sin. Leviticus 5:4, 5 says:

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

First, it is counted a sin to swear to a hidden obligation. Second, the man is guilty whether the oath he took was to do evil or to do good, and third, when he knows of it he should feel his guilt and should confess his oath as a sin. The Old Testament Jew was also required to bring a trespass offering unto the Lord for this sin in swearing to something that was hid from him.

When a lodge member takes an oath to always hail, never to reveal and always to conceal things that he will learn about in the future, he is doing that which is plainly forbidden in the Bible. But when he later finds the thing he has sworn to is a sin, he should recognize that he has been guilty of a sin, and he should OPENLY CONFESS IT AS A SIN! Surely that expressly teaches that one should renounce a bad oath, and particularly should renounce any oath that is required concerning hidden things that later are to be revealed to him. God's Word thus requires a Christian to renounce wicked oaths, confess the sin in making them, and be bound by them no longer.

Some men have an idea that any oath or promise should always be kept. That is not the teaching of the Bible. If one makes a bad vow, God places restrictions about it, and when one discovers that the vow was not the proper one to make, he is released from that

vow. For example, in Numbers, chapter 30, we are told that if a woman makes a vow to God and then later her husband, or her father, if she is at home with her father, hears about the vow, and feels it is not right, he has the right to make it void, and the woman is not to be held responsible for it. Vows are sacred, but in such a case, when a woman would learn later that her judgment was not good, even in making a promise to God, she should abide by the husband's or father's decision, and God would not hold her accountable to fulfill the vow she made. And remember that that is true even about a good vow. How much more it would be true about a vow which one should afterwards learn was wicked and ought never to have been made! The lodges are presumptuous and sinful in trying to make God Almighty enforce their wicked, unscriptural vows which are plainly rebuked by the Scriptures. If a lodge member made a vow or swore an oath in good faith, then as long as he is convinced that the vow or oath was right, he should live up to it. But when he learns that it was a sin to make the vow or to swear the oath, and find that it is contrary to the will of God, then he is bound to renounce the vow or oath if he serves God.

Some who read this took oaths which you now know are wicked, and you ought not to have taken. What shall you do about them? Listen again to the Word of God:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

God wants you to confess and forsake and renounce the wicked oaths that you took which no Christian has a right to take. Confession is one of the conditions for forgiveness.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

We should confess such sins to others, too, for God's Word says,

"Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

The Bible requires one to renounce and confess false oaths, particularly oaths concerning hidden things; in fact the Bible commands a Christian to confess and forsake sin as a condition of cleansing and forgiveness for that sin. It is a Christian duty to renounce and quit, and be free from lodge oaths.

(5) Logical examples prove one should not be bound by false oaths. For example, George Washington swore, "that I will be faithful and bear true allegiance to our most sovereign Lord, King George III, and him will defend to the utmost of my power against all conspiracies and attempts whatever that shall be made against his person, crown and dignity." George Washington took that oath of the Virginia Militia. (Masonic Oaths Null and Void, by Edmond Ronayne, page 173). Later, George Washington, after earnest prayer, came to the solemn conviction that he ought to help the American colonies get their freedom from the wicked oppression of King George III. Do you believe that he was right to renounce an oath when he found that it was contrary to the will of God and righteousness? Certainly you do!

Then how much more is it right for a Christian to renounce an oath which was obtained under false pretenses, one which is contrary to his duty to God and family and his country, after he finds in the Word of God clear command that he should not have taken any such oath nor have yoked up with unbelievers!

In New Testament times more than forty Jews "banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul" (Acts 23:12, 13). They swore to kill Paul. Now that was a wicked oath. If one of these conspirators had been converted, and became convinced of the awful wickedness of his oath, would it be a sin for him to renounce the oath and break it? Manifestly not! Would he be right to break that oath and refuse to kill Paul? Rather, to break the oath would be his plain duty and to keep it would be an awful sin. And exactly so, when a Christian, a child of God, finds that he has wickedly sinned in taking oaths that are forbidden in the Word of God, then he ought to renounce those oaths and be bound by them no longer. To do otherwise would be a sin.

The Bible itself recognizes that vows may be rightly broken sometimes. For instance, when a man and woman marry and take each other "till death do us part," yet for the sin of fornication or adultery, the Saviour Himself plainly permitted divorce (Matt. 19:3-9).

I talked to a lost man once, urging him to trust the Saviour. He was in the deepest distress of mind. When I pressed the matter upon him, finally he said that he could not do it, that he was under a sworn oath to kill a certain man. As I remember, he had sworn to his father on the father's deathbed, that he would kill his father's enemy. He felt bound by that wicked oath and said that he could not be a Christian, of course, if he were going to murder that man, and yet he felt bound to do so. I told him that according to the Bible, it would be wicked to keep the oath, but that it would honor God to break it. He was wrong in the first place to take any such oath. Later when he saw that it was wrong, his plain duty was to renounce and break the oath which was ungodly and which God never did endorse, nor add His approval to. Just so it is manifestly the plain duty of every man who has taken a sinful, wicked oath, contrary to the command of God, an oath that would lead him constantly into sin if he observed it — it is his plain duty, I say, to renounce and break that oath.

Thus I have come to the conclusion to which God has led thousands of other Christians: Evangelist Charles G. Finney, President of Oberlin College; Elder Stearns, Baptist preacher who wrote *Light on Masonry*; Captain William Morgan who renounced Masonry and exposed its sinful secrets and sealed his testimony with his blood when he was murdered by Masons; and Rev. Wendell P. Loveless, of Moody Bible Institute, Chicago; Edward Ronayne, and many others. It is your duty, Christian, not only to leave the lodges, but to confess your sin and forsake it. You should admit your wrong and stop the dead influence which you have used for these unchristian institutions.

(Because of lack of space it is necessary to continue this article in next week's issue.)

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PAY-DAY---SOME DAY

BY C. B. HEDSTROM

Chairman of the Chicago Christian Business Men's Committee and the International Business Men's Committee

Pay-Day—Some Day was not written by a preacher but by a shoe man, a Christian layman on fire for God. He was invited to the governor's mansion in Austin, Texas, and there he put his arms around the governor and prayed for him. Two preachers have been converted under the ministry of this remarkable layman! The book is written in the breezy, straight-forward, hard-hitting style of an aggressive business man, out and out for God.

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